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ABSTRACT

Presented in English and Upper Kobuk Inupiaq Eskimo, the booklet describes and illustrates the skills necessary for the construction and the hanging of the fishing nets used by Eskimos. Description of net making includes gathering the bark; willow twine making; kinds of implements used in net construction (twine, shuttle, gauge, forked stick, rope, measuring stick, floats, thread and large needle, sinkers, spreader bars, and scissors); how to begin the first mesh; how to lengthen the chain; and hanging the net. Net making is suggested as a learning activity for grades 4-12, and the booklet is designed to be utilized with a videotape, entitled "Net Making." (ERB)

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Net Making
Kuvriñiałiq

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A Note to Teachers

Learning to make a net is a fun activity. Every student in grades 4 through 12 should have the opportunity to master the skills necessary for the construction and the hanging of the net. Before you have your students read, study, and follow the construction and the hanging of the net in this booklet, allow them to view the video tape, *Net Making*. Also, help each student to do some of the following things before constructing the net:

a. Make some wooden shuttles out of birch - be sure that good workmanship is carried out in the finishing of the shuttles.
b. Make gauges out of ivory or wood
c. Make needed numbers of floats from spruce roots - check for proper shaping and the drilling of the right size holes
d. Make the needed sinkers from caribou horns - check for correct cuts and correct hole sizes
e. Peel birch bark off the trees properly
f. Peel the outer skin of the birch bark away from the inner fibers properly
g. Strip the bark fibers into correct sizes for rope making
h. Twist bark fibers into rope or twine correctly
i. Fill shuttles properly
j. Differentiate twine sizes and specify their uses
k. Differentiate rope types and sizes and specify their uses
l. Identify the kinds of fish that are to be caught by each kind of net
m. Explain in great detail the importance of the fishing tradition in the Native subsistence lifestyle
n. Learn stories, songs and dances that are related to fishing

Other kinds of activities can be done to help students want to learn the skills of net making. Perhaps a nice culminating activity would be to set the net after the students have completed it. Be very sure that if the net is to be taken out and set, that expert fishermen are there to:

a. Show the students the best places to set the net
b. Demonstrate the correct techniques of setting the net
c. Discuss safety on the water while the students are out setting their nets or picking fish out of their nets

Good luck in your endeavors to make nets with your students. Hopefully, this booklet and its accompanying video tape, *Net Making*, will make your task an easier one.

The Authors

Net Making
Kuvriñiałiq

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Net making in the old traditional Eskimo way was an important task. The women were responsible for the construction of the nets and for hanging them. The men made the floats and the sinkers. Before the people could buy nets from commercial sources, they used to make their own nets from willow bark.

Bark for net making was obtained from the willows called *uqpipiaq* in Eskimo. The bark from the diamond willows called *kanuŋŋiq* and the smaller willows called *akutuak* were never used. The bark from these trees is knotty and breaks easily.

NET MAKING

KUVRIÑIAŁIQ

Taimani taipchua kuvriñiałhat tara savaaksraullapiaġaqtuq. Aġnat savaaġiraqniġaat kuvraq kuvriuqługu. Suli aŋutit puptausriraqniqsut suli saatqusripłutiŋ. Tauqsiqsulitłaiĩnaġmiŋ kuvranik iñuich kuvriraqniqsut uqpipiat aminitñik. Kanuŋŋitłu akutuagitłu aminitñik atutlaiññiqsut. Akiġuuplutiŋ suli kiktuġayaplutiŋ, naitłutiŋlu piñiqsut.

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GATHERING THE BARK

Uqpipiaq bark could be collected any time during the year. Most people who made nets would try to locate the *uqpipiat* plants so they could collect bark from the good straight trees. Whenever the bark was to be collected, sharp implements such as a knife made from the foot bone of the caribou, or a jade knife or axe were used.

In the summer, the bark was stripped right off the trees. The person who stripped off the bark would place these strips over the back of another person's neck. She would continue to gather more bark strips until the other person had all she could carry. Then she would pack them down to the river and place them in the boat and take them home. When she got there, the bark was put where it would be handy for working. The bark strips were covered and left overnight before they were worked on. Care was taken to prevent them from drying overnight.

In the winter, however, the trees were cut down. Then they were taken to the village where they were put inside the houses to thaw. After the willows were thawed, the bark was removed from them. The bark strips were then piled up and covered with a caribou skin or some other animal skin. They were left covered overnight to allow them to become pliable. In the morning, the caribou bone knife was used to separate the outer bark from the inner bark. The outer bark was thrown away. The inner bark was stripped into long strands approximately 1/4" in width. Then they were placed under the skin cover again so they would not get dry.

WILLOW TWINE MAKING

When a woman was ready to begin her net construction, she would twist her willow bark fibers into twine first. This she did by doing the following things:

1. She got a forked stick that was approximately four to five feet tall and anchored this well wherever she was going to sit and work.
2. She got a small bowl and filled it half full of water and placed it by her intended working area.
3. She got an empty shuttle and placed it by the other things beside her.
4. She got the pile of willow bark that she was going to use and placed it where she was going to sit.

KATITCHIĻIQ AMIQQANIK

Uqpipiat amiŋitñik katitchiraqniqsut qanutnapayaami, ukiumi unnii. Iñuich kuvririt kaŋiqsiuġaqniġaich uqpiich nalġukmaŋaata, suli nani itmaŋaata. Amiġaġniaġvigiaqsipļugich aasriiñ. Amiġaġniagaqsi'amiŋ amiġaġniutiqaġaqtut ipiksaqļugu kuvluġumiglu, isiŋnamik ipiġautamiglu naaggaqaa isiŋnamik saviŋmik.

Upiŋġaami amiiqsiraqtut kaŋianiñ aullaqļugu uqpium. Iñuum amiiqsiruam akiyyiutiraġigai iñuŋmun. Akiyyiġñiaġniqtutilaaŋatun aasriiñ iñuk akiyyiqļugu. Umiaġmiñun ikipļugich aŋiļġauti'amigich aasriiñ savagviksraġmiñun inillakļugich, matupluģich unnuipchaqļugich tarani.

Ukiumi uqpiich kipluqļugich aŋiļġautiraġigaich, auksiriutiplugich aasriiñ. Tara aukmagich amiigaqsiraġigaich. Siļalliq amia atutlaitchuq. Tara kiligaqsiraġigaat amiļaaġiiksitlugu iļiqsripļugu. Ammim ataanun inillalgitchaġigaich paniqunġitļugich.

QIPRAKSRAT

Tara aġnaq iļiqsriqqaaqhuni, aullaqniiraqtuq sivulliuplugu qipripļugu. Uvva itna aullaqniiraqtuq:

1. Uqpik qipriviksraq, sisamat naaggaqaa tallimat isigaksaġniġmik taktilaalik, nappaġaġigaa tasramma qipriviksraġmiñun.
2. Immiqļugu piŋaluuraq imiġmik taruŋa savagviksraġmiñun iļiraġigaa.
3. Nuviļļautik imaiļaak tamauŋa iļiraġigik saniġaġmiñun.
4. Taapkua qaliġiiksat amiġat iļiqsrat, iļiraġigai qipriviksraġmi qaniŋanun.

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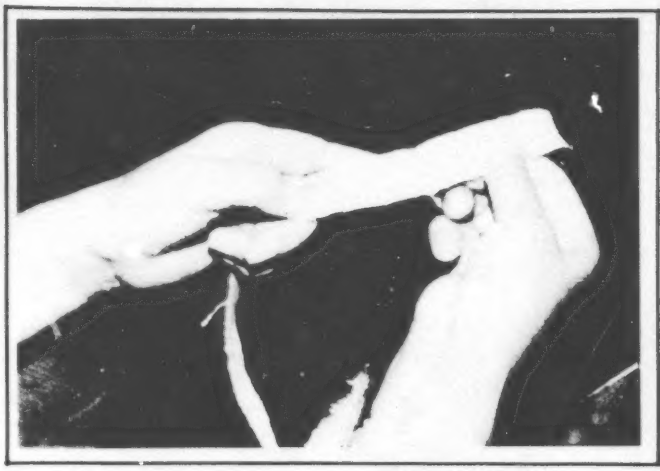
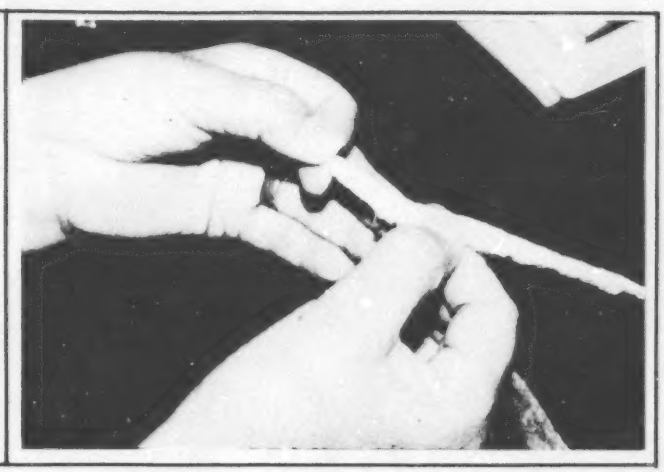


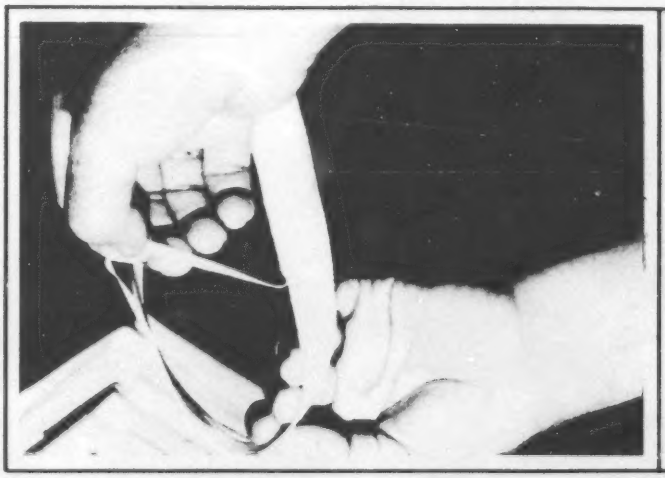


After she gathered everything together, she seated herself by her pile of willow bark. Then pulling out one fiber strand at a time, she dipped her hand in the bowl of water to moisten the bark, and then started to twist it. This twisting was done by holding the end of the fiber between the tips of the thumb and the index fingers of the left hand and twisting with the right hand. This, of course, depended on whether you were right handed or not. Often times the twisting would also be done by letting the fiber lie across the palm of the left hand and rubbing it with the right hand either towards the person herself or away from her. Whatever direction was used for the twisting of the bark into twine was fine as long as all the twisting was done in the same way.

As soon as the woman made about four or five feet of twine with her twisted willow bark, she wound the front end of it on the forked stick.

Then she continued to twist on more bark by overlapping the ends. She pulled on the completed end that hung over the fork until it started to reach the floor. As soon as it started to pile up, she would fill her shuttle with it. She would continue to twist her willow bark and fill her shuttle until it was full. It was time then to construct the net using the very same methods that are being used today. The difference between what they used then and now is that the willow bark fibers and the net had to be kept moist by keeping them covered. Now the store bought twine does not have to be covered. Drying does not do anything to the twine, but it would have made the bark brittle and easily broken. Another difference was that the twine of willow bark was made just prior to the net construction. Anytime the woman ran out of twine in the shuttle she was using, she stopped and twisted some more twine out of the willow bark.

The bark nets were good but they had to be cared for properly. After each usage, they were stored away in a cool place like the corner of a cache. They were also covered to prevent them from drying and getting broken easily. When they were properly cared for, they lasted two or three seasons. If not, they lasted only one season.



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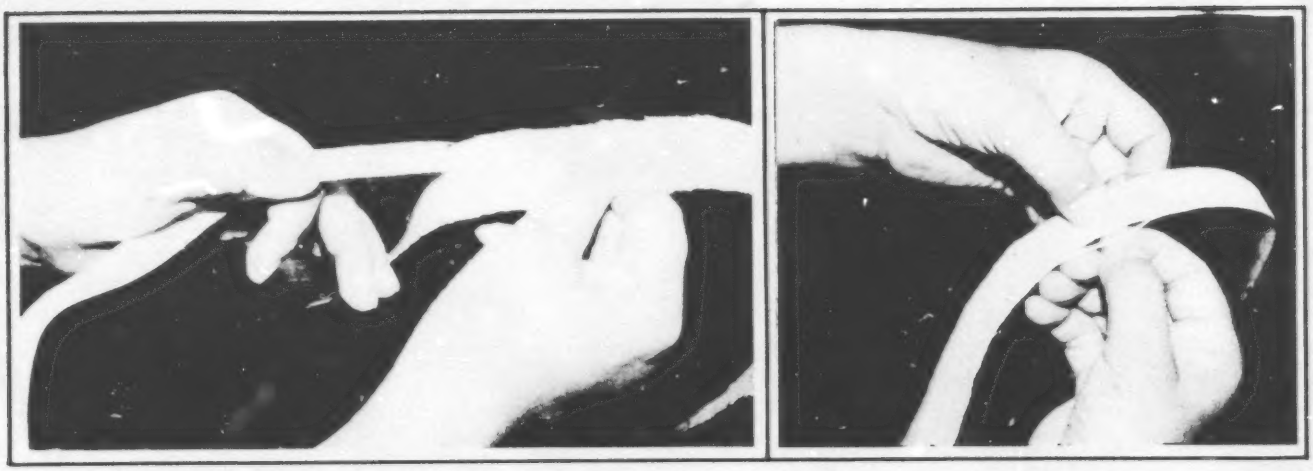
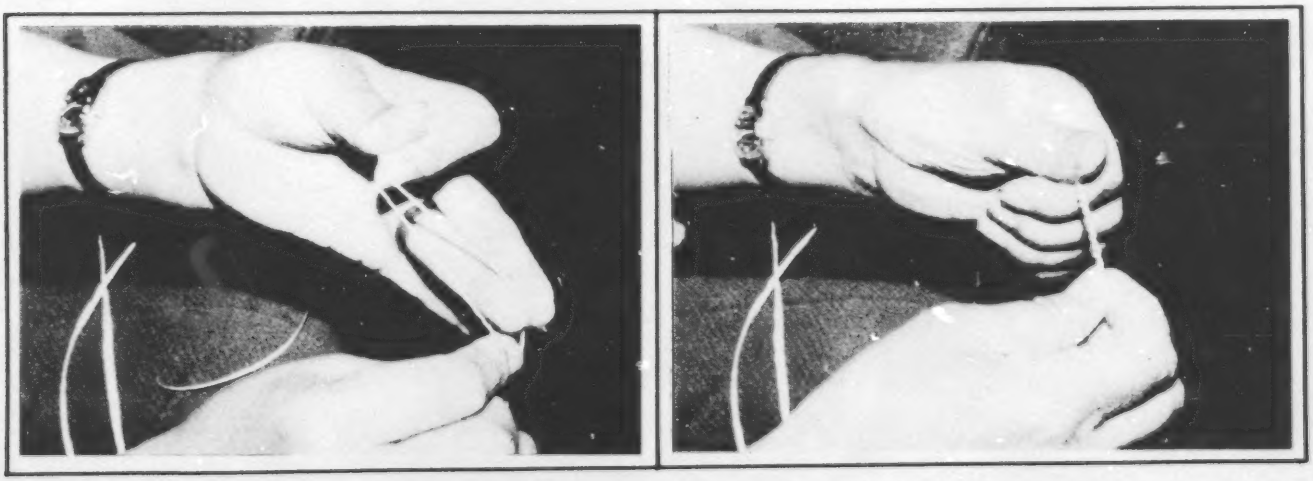


Tara katiḷġaaqḷugich atuqtaksrani, aquvittaqtuq qipriviksraġmiñun. Tara amusriḷḷaapluni qipraksraġmiñik qipriaqsiraqtuq imaqtillaaplugu. Saumiŋmik tiguplugu tikiġmik suli kuvlumik, aġvaŋmun aasriiñ qipiaqsipḷugu taliqpiŋmik. Iñuich aglaan atiŋġitchut, saumiurut iḷaŋich. Qipriruni suli aġvaŋmun tuttitlugu tuŋimun qipinaqtuq. Taatnaḷhaiñaq aglaan qipriñaqtuq, atautchiiñatmuḷhaiñaq. Qipriani tara takisriuraqtiqman, aġnam qipputillagaġigaa ikniqtillakḷugu qipriviŋmun, nuqitaatlasripḷugu sauminmiñik.

Taatna aasrii tallimanik naaggaqaa sisamanik isigaksaġniġnik iḷi'amiuŋ, nuqitaagaqsipḷugu saumiŋmiñik. Taatna qipriaqsiraqtuq. Uuyunaqsikman aasriiñ naaŋġirgaŋŋaan uuyuplugu. Nuqittaġigaa saumiŋmiñik taklirgaaqsikman. Aasriiñ taklikman nuviḷḷautiŋmiñun imuaqsipḷugu. Immiġñialhaknun aglaan nuviḷḷautiŋmi qipriraqtuq. Tara qiḷaŋnaqsikman qiḷaaqsiraqtuq taimani, pakmatuntuuq qiḷakmatun. Qiḷaḷiq atigaluaqtuq, kuvraksraq atlakaġuqtuq pakma taimaniġniñ. Ammiqqatlu kuvraġlu taimani matuqaqḷugich aiḷaummipchaġaġigaich piiyayatqunġitḷugich. Pakma tauqsiġñiaġviŋmiñ kuvraqsiat matuqaġnaitchut. Paniqtum unniiñ kuvraksraq piiyatlaiqsuq pakma. Aglaan uvva qipraq amiqqamiñ paniqmauŋ naviyaraqtuq. Taimani suli tara taraniuvvaa qiprisigalugu immiġaġigik nuviḷḷautik. Imaiġaġikmaknik aasrii nuviḷḷautiŋni qipriḷaaqhuni immiaqsiḷgitchaġigik.

Amiqqat kuvrat tara nakuugaluaqtut aglaan qaunagilluataqurut. Tara atuġuiqamitruŋ tugvaġaġigaat siġḷuamun. Paniqunġitḷugu matuuġaġigaat takku aviyaruq. Qaunagilluataqmatruŋ kuvraq maḷġuŋni naaqaa piñasruni ukiuni kuvraġiraġigaat aglaan tara qaunatqiitñami iñuk, kuvraŋa taranisuaq upinġaami atuġaqtuq.



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Uvvali itna Aliitchaum taataŋan, Nasrualuum, uqautigiŋiġaa iļisimakkani amiġaġnialikun.

"Iñuich iñuuniaġniqsuat sapiġñaġniqsut, sakiqniuġniqsut iñuuniaqtuat. Aġnat tara makua, taatna tarani tagraqamiŋ, aŋutiumiŋ unitmatiŋ qakiplutiŋ, amiġaġniaqsimmaġmiŋ tamarra kamiļļaatchaat, tamauna aglaa naplumikkun aglaan kamiļļaatchaat, taatna amiġaġniaġaqtut. Taatna kakitļaġnatigun, uunnaġmi kiktuġiani taatna piraqniqsut. Pamma tirram atniŋanun nautqiutinun uqpiŋñun iļisimaplugich, taatnatchiñun umiaġiurani tulauti'amiuŋ, qapsich, qitunġalgum uuma iñuum qapsiñik, tatpavuŋa kamiļļaatchaat kilvaġaqtut. Kiktuġiani. Tatpamma aasrii avrani amiġaġniagaqsipļutiŋ, aligaqhutiŋ, uvva itnaiļiļġataqman, July-mi maani taatna amiġaġniaġaqtut. Makua amiqqat qaakmata. Sapiġñaiqmata. Taatna aasrii amiġaġniallakhutiŋ tatpavani, amiġaġniaġataanikamiŋ, aġnam taatna pakmuŋa kakkiutiplugich taatna pirgutiaqsipļugich, iñuŋmik tautuŋnaiqhuni avuunasraaġruk. Tara kuvraksraqtut.

Uvva aasrii pirguti'amiuŋ, urniaġiuraŋan qitqanun tamauŋa usriiyautliqtuqļugu, imma iniksraŋat inillakkaŋa amigaġniaġiaqsaqamiŋ, taruŋa katakļugich, taruŋa iļipļugich taapkua amiqqat. Taimma aasrii amiqqat taapkua taruŋa atautchimun iļipļugich, qiļaktanik ulitchiaġmiknik taatna maturaġigaich paniqunġitļugich. Tara maatnugun nullaġumiŋ taapkua amiqqiugaksraŋich. Tara ayagaqtut. Nullaqamiŋ aasrii taatna, taatnatchiñik tupiġruaniktiqamiŋ, tupiġmiŋ siļataanun tamauŋa inillakļugich, putchiqhutiŋ, ikniqsuqhutiŋ taatna avataagun, taatna amiqqiugaqsipļutiŋ. Amiqqiugaqsipļugich taatna. Amiqqiuŋanikamisigik sunik taimma, sunik imña, atiksrugruaġnik suniktai, taatna puuqļugich. Kaimitlugich taatnatchimun. Pianiŋġitñamisigik, tara kaiminŋanikamisigik, taatna paniġnaġumiñaiļamun inillakļugich.

Tara tamatkua itqanaiqamisigik, uvlaakunlu uvlipļutiŋ, itqanaiqamisigik kuvraksraqtaatiŋ amiqqat, iļiqsriaqsiraġigaich, qupuuraqļugich taatna iļiqsrat naammakśipļugich. Tara taatna iļiqsrat, taatna qupuuraqļugich, qipriļhiñaaġuqļugich tugvaġaġigaich. Taimma nullaġaġiyumiŋ qipriaqsigisirut.

Ittuatlaiļaat aġnat. Savaktuat. Savaktuanun aġnanun iļitchuġiruami. Aŋutaitchuq, aŋutit piitchut. Taimma qakimmirut qakma. Tara taatna iñuuniaililiŋnun iļitchuġiruŋa. Tamarra kuvrauranik kuvraqtuuraqhutiŋ, qaluktuuraqhutiŋ makunani qasrunaurani taatna iñuuniaqtut. Sumi niqaitchut atlamik. Qalullaŋġitñamiŋ taatna niġiñġisiqtuaqsiraqtut, niqaitļutiŋ pi'amiŋ. Tamarra kuvrallakamiŋ taatna niġipļugich. Sumik niqaitchut. Taatna uvva iñuuniaġniqsuat, sakiqniuġniqsuat iñuich."

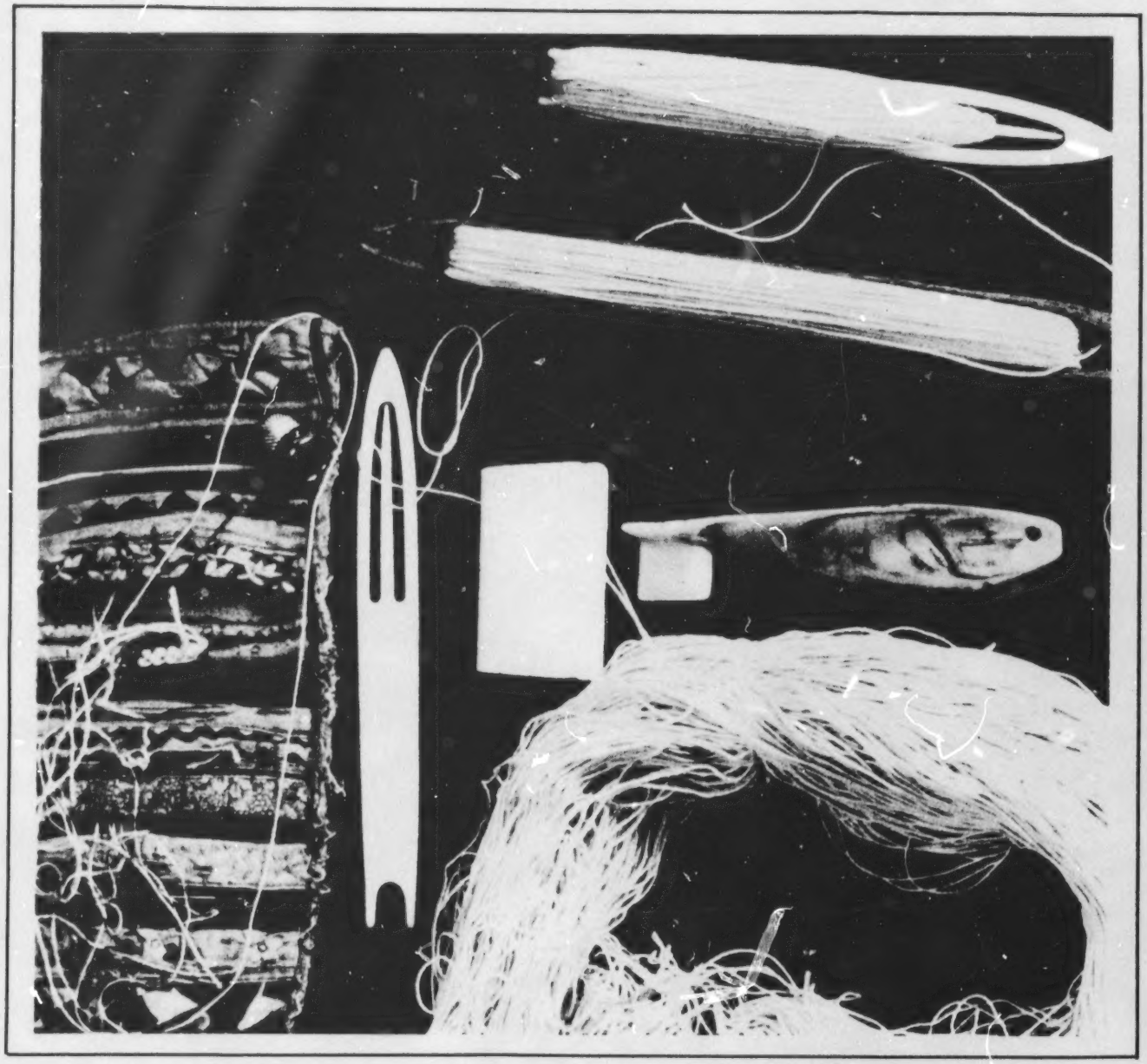
This is what Minnie's father, Robert Cleveland, had to say on what he remembered about gathering willow bark.

"The people lived a hard life but they were strong. When the women travelled upriver after their husbands had left them to go hunting up North towards the mountains, the women gathered willow bark and did so with neither socks nor mukluks, walking barefoot amidst the heat, thorns and mosquitoes. They travelled to the downriver side of a sand bar to where the *nautqiun* willows were. These were the 2-3 year old willows which had grown next to the main first willow and the women made sure they knew where these were located. A woman would dock her small canoe near these *nautqiun* willows on the downriver side of the sandbar called the *atniŋa*, taking her children and/or her partner, they all proceeded to gather the willow bark without any footgear. They did this amidst a mass of mosquitoes.

Reaching the place located to the back of the sandbar where the nautqiun willows were, they began to strip the bark. They did this in July, when the bark no longer stuck to the core of the willow and the sap was running. It was during this time that the willows were easier to strip. After they had stripped and gathered the bark, a woman would have them piled on her shoulders and packed them down towards her birch bark canoe. It would be so that the pile on her shoulders was so high that her face became barely visible. This willow bark stripping was done all for the purpose of making a fish net. This is how they obtained their net twine.

Previously, before docking, she would have prepared a special place at the center of her small canoe designated for the willow bark. Reaching the boat with the pile of bark, she dropped it into the canoe, along with the strips her children had packed, and covered the bark with a blanket, usually made of rabbit skin. This type of blanket was made by cutting the rabbit skins into long strips and then knotting the strips much like they do when knotting twine into a mesh, only there was no mesh. They covered the willow bark with this rabbit skin blanket to prevent it from drying.

Later when they camped somewhere for the evening, the outer layer of the bark was removed as the first step in the preparation of the bark to be made into twine. Departing from the area where they had gathered the willow bark, they settled down to camp for the night in the moss covered makeshift shelters, placing the bark outside near the shelter. A smudge pot was lit as protection against mosquitoes, and they would begin to peel the outer layer of the bark, saving the inner, soft, whitish layer. After they removed the outer layer, the inner layer was stored inside an old skin parka or something similar to prevent it from drying. Sometimes, it took up to two days just to remove the outer layer from all the bark they had gathered. At bedtime they made sure that all the peeled and unpeeled bark was kept in a place



where it would not dry out.

The next step was to split this soft inner layer into long thin strips. This was called *iliqsri-*. The strips were thin enough so that they were like string. After splitting the bark, they were still careful to store it in a place where it would not dry out and then wherever and whenever they camped for the night, they twisted the split bark into twine to be used for making into the mesh of the net.

The women were never idle for a moment. They worked constantly. When I first became aware of what was happening around me, it was to hard working women. There were no men during this season for they had left. They had gone hunting north, towards and beyond the mountains. This was their life as I began to realize it. They lived by catching meager amounts of fish with their handmade nets, fishing in the small eddies of the fast flowing rivers. They did not have any other food. When they did not have any food stored, no fish meant no food. They ate all the fish they caught each time because they simply had no other food to supplement it until the greens and berries were ready to be gathered. This is an example of what a hard working life they lived."

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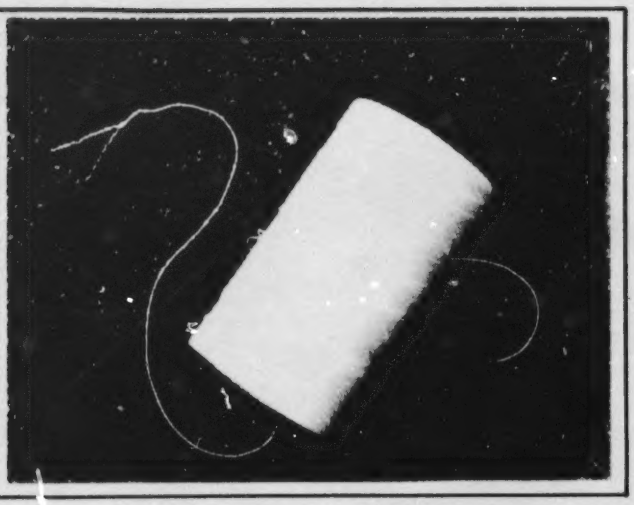


KUVRIUŁIQ

KUVRIUĠUTNAT

Pakma uvva utuqqanaat qiļagaqtut suli. Qiļaktanik agaan kuvriugaksranik tauqsiġñaqmiuq tauqsiġñiaġviŋmiñ. Ļaŋich utuqqanaat aġnat ukiumi qiļaguurut kuvraksranik. Aullaqniisaġaluaqatiŋ atuġnakkatiŋ uvva savalġutit, kuvriuġutnat itniittut:

1. Kuvraksraq
2. Nuviļļautik, ichugautik
3. Iraġuq
4. Qiļagvik
5. Qiruuraak naġlitñak
6. Aklunaaq qimiksraq
7. Uuktuun kuvriuqtuni
8. Ivaluksraq suli mitqutiqpak
9. Puptautit
10. Saatqutit
11. Paugaksraak
12. Iyaġaich kivviqutat
13. Sallisik

1. KUVRAKSRAQ

Aippaani kuvri'amiŋ kuvraksraurapiamik kuvriraqtut. Pakma uvva nylon-nik atuliqsut. Qanutchipayaamik kuvriñaqtuq, kuvraksramik #6-mik suvaluk. Aasriiñ #9 kuvraksraq siuliŋnunlu, qalugruanunlu kuvriñaqtuq. Kuvraksraq #12 suli qaaktuutauraqtuq. Tara kuvraksraq siļiksitmukami qitukkaiļitmugaqtuq, nampaŋa aglitmukhuni. #18 kuvraksraq kuvriuġutauraqtuq, suli qiļġutauraqtuq puptautinunlu saatqutinunlu.

Iŋiļġaan taimani kuvriraqtuq amiqqanik, aasrii amaanik kuvriuġutiqaqhutiŋ.

NET CONSTRUCTION

IMPLEMENTS

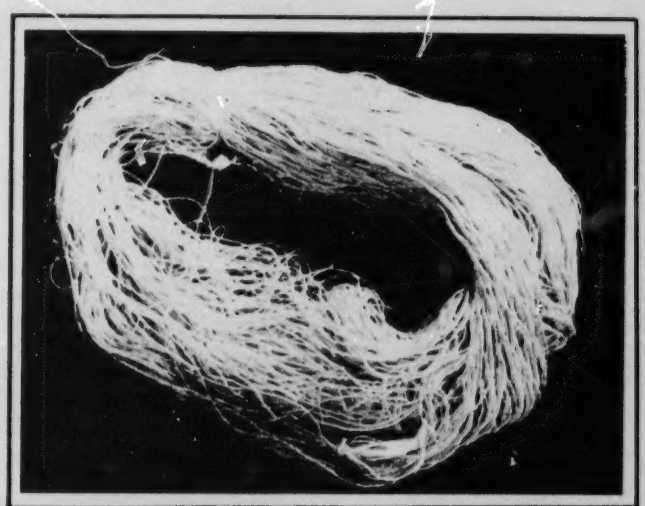
Nowadays, some women are still making nets even though many of them buy the nets from the store ready for hanging. Most of the older women make nets throughout the winter. Before they begin, they need the following items:

1. Twine
2. Shuttle
3. Gauge
4. Forked stick
5. Two sticks
6. Rope
7. Measuring stick
8. Thread and large needle
9. Floats made of spruce tree trunk
10. Sinkers made of caribou horns or gravel filled bags
11. Two end poles
12. Large rocks for added sinkers
13. Scissors

1. TWINE

Long ago with the introduction of imported goods, cotton twine was used by the people for making their nets. Now nylon twine is used. Twine #6 is usually used for most gill nets. Twine #9 is used for salmon and pike nets. Twine #12 is used for seining nets. The bigger the number on the twine, the heavier the twine. Twine #18 is used for hanging the floats and sinkers.

In the old days, willow bark twine was used for net construction. Split spruce roots were used for hanging the nets.



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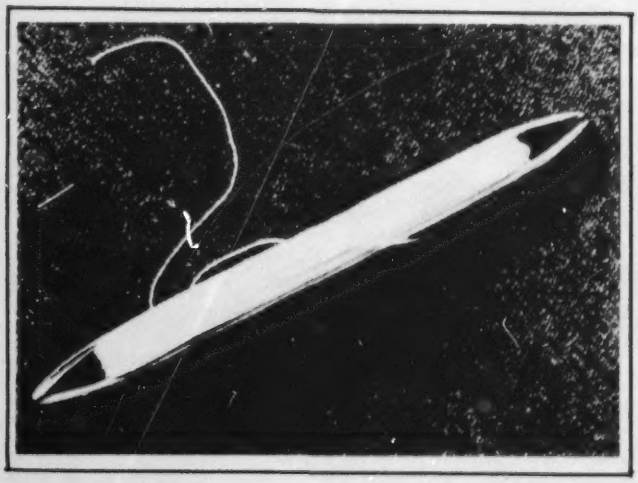


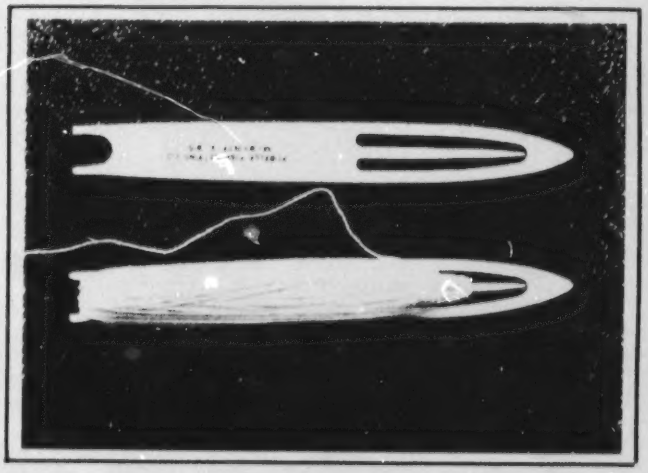
2. NUVIĻĻAUTIK

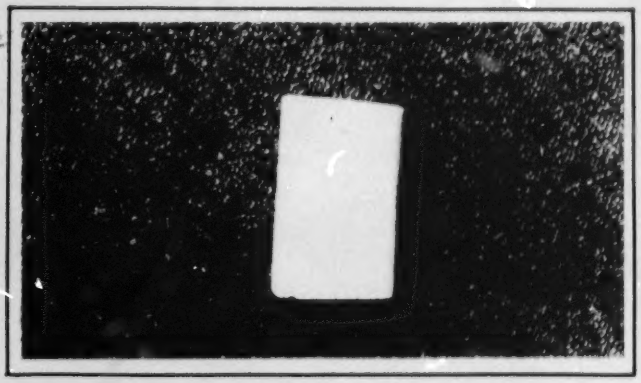
Pakma Naluaġmiutanik ichugautiniktut, nuviļļautiniktut. Ichugausriuġaqtut uvva taimani urgiiļiñiñļu, tuttut nagruŋitñiñļu, suqqaniñļu suli tuugaaniñ.

Nuviļļautipiak atlakauruk ichugautiŋniñ. Avatmun ipiktuk. Nuviļļautipiat iļaŋich putuuraqaqtut, imuriaqsiruni aasriiñ taruuna putuurakun qiļiļļakługu imuriaqsipļuni. Nuviļļautik, ichugautik qiļautiginaqtuk suli kuvriuġutigiplugik.

2. SHUTTLE

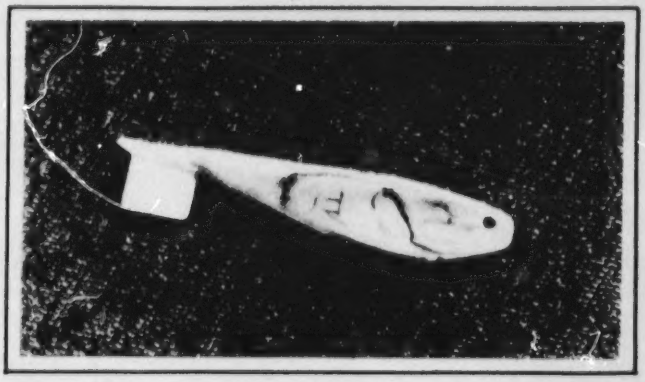
The shuttle used now is made of plastic. Long ago shuttles were carved from wood such as birch. Others were made from caribou horn, baleen, and ivory. They were shaped differently from the plastic shuttles. Some had a single hole in the middle of the shuttle through which the twine could be held tightly before taking on the rest of the twine. It is used for knotting the net meshes.





3. GAUGE

The gauge now is also made of plastic or wood. Long ago they were made of ivory, baleen or wood. The Eskimo gauge shown here was made from a mammoth tusk found in an old Eskimo site below Ambler. Notice its shape. It is held with the wide base towards the net maker. Different gauges are used for different mesh sizes. The width of the gauge is one-half the actual length of the net mesh.



3. IRAĠUQ

Pakma iraġunikmiut Naluaġmiut piļiaŋitñik. Iļaŋich aglaan qiruŋnik piqaġugaaqmiut. Iŋiļġaan tuugaaniñļu, suqqaniñļu suli urgiiļiñiñ piļiuġaqniġaich. Uvva una iraġuq piļiaŋuruq kiļigvaum tuugaaŋaniñ paqitamiñ Ivisaappaat uqquaniñ. Iraġukiļaaġiiksitlugich kuvriñaqtuc. Iraqtutilaaŋa iraqqum avvaŋatun kuvram iraġuan ittuq.

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4. FORKED STICK

A stick one to two feet long with a fork on the end is needed to hang the net on as it is being constructed. Any tree branch with a fork can be used as long as it is strong enough. After cutting the branch, the bark is removed so as to have a smooth surface for the twine to slide easily on.

4. QIĻAGVIK

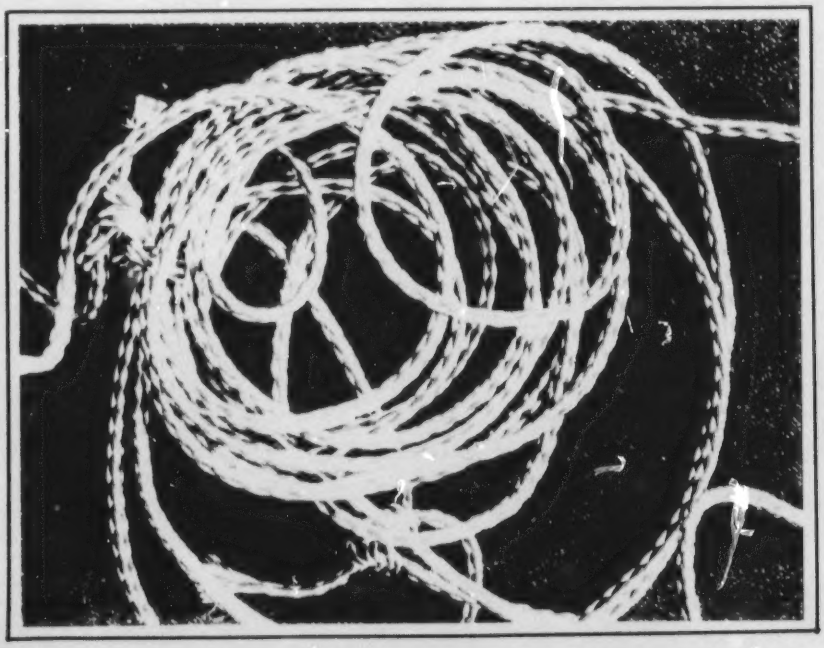
Uqpiviñiġmik aagialiŋmik qiļagviqaġaqtut. Atautchimik naaggaqaa malġuŋŋnik isigaksaġnaaŋnik taktilaaliŋmik. Qanutchipayaamik qiļagviqaġaqtut qitukkaiļhiñaqman. Qiļagviksram amia piiyaġaġigaat, piatluksiñiaqługu qiļagvigiaqsiruni.

5. TWO STICKS

Two sticks of one to two inches in diameter and about three feet in length are cut from a willow tree. These are used for stretching the net after the mesh is constructed.

5. QIRUURAAK NAĻLITŅAK

Naġlitñak qiruuraak 1-2" siļiktilaaqaqtuk aasrii piñasrut isigaksaġniyuŋnamik taktiļaaqaqhutik, kipiplugik. Taapkuak qiruuraak atuġaqtuk kuvraq naġliruni uvani qiļaanikłuni.



6. ROPE

Ropes are used for the top and bottom lines of the nets. The sinkers and floats will be attached to them when the net is hung. Now the ropes are mainly nylon but they used manila ropes before. The ropes are also used for attaching the ends of the nets to the poles and anchoring them to the trees on the river banks or the sides of the sloughs. The old ropes for hanging were made from willow bark and spruce roots braided together. Combining these two items made a strong rope.

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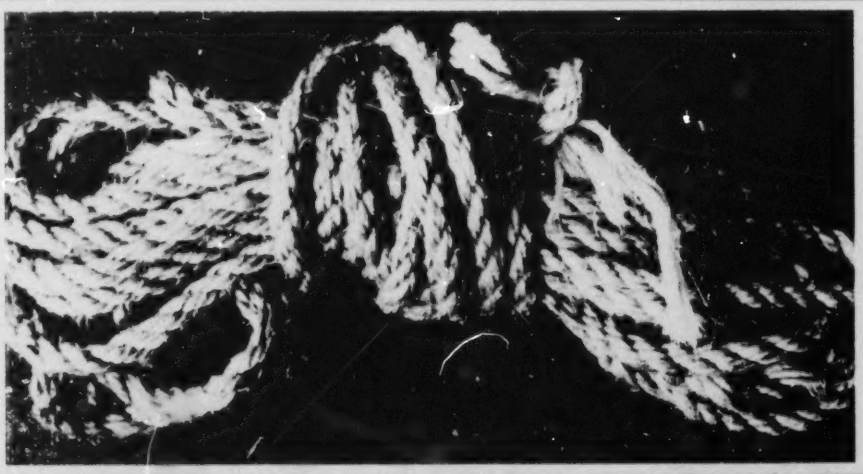
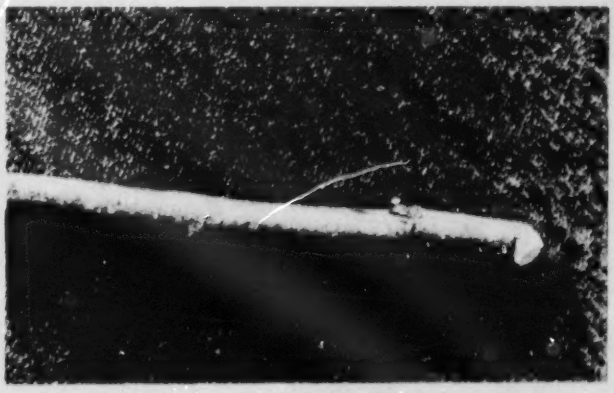


6. AKŁUNAAQ QIMIKSRAQ

Akłunaat atuġaqtut qimmiñun, qalliñġanunlu atliñġanunlu kuvram. Saatqutitlu puptautitlu pituutinaqtut qimmimun kuvriuqtuni. Pakma nylon-mik akłunaaqaliqsut. Qipraġruaġnik sivuani akłunaaqaġuugaluaqtuat. Akłunaaq qimiq pituutiginaqtuq. Kuvram ayauppikñun pitukługik, suli naparuamunlu pituutigiplugu kuugum naaggaqaa kuugatchiam siñaani. Inił̨aan akłunarriraqniqsut qimiksranik uqpiich aminitñiñ suli amaanik, pił̨aqługich atautchikun qimmiraqniqsut. Atchuitchuurut taatna akłunarriat.



7. MEASURING STICK

A stick cut from willow is used for measuring the lengths of tie spaces for the placement of the floats and sinkers. Usually the diameter of the stick is 1" or less and its length is the distance from the middle of the chest to the tip of the middle finger, called an *israktiŋniġum avvaŋa*. This measuring stick length varies from person to person. It is not used in determining the placement of floats and sinkers on seining nets. For seining nets, the width of the hand from the knuckle of the index finger to the knuckle of the little finger on one hand is used for the placement of the sinkers. This is also the length of the sinker itself. The floats are a bit longer in length but they are spaced approximately the same as the sinkers.

7. UUKTUUN UNAQSIĠAURAQ

Unaqsiġauraq uqpiŋmiñ, uuktuutauraqniqsuq akuttutilaaksraŋaknik puptautitlu saatqutitlu. Siłiktilaaqaqhuni tamanna unaqsiq 1"-iyuŋnamik naaqaa amitłuuraqhuni. Aasrii taktilaaqaqhuni israktiġniġum avvaŋanik. Iñuk tasramma qanuq aktilaaqaqami, israktiġniŋa atlaullagaqtuq atlamiñ iñuŋmiñ, takku taliŋich atiŋġitchut.

Qaaktuutim puptautaiłu saatqutaiłu taatnatun akuttutilaaqatlaitchut. Qaaktuutim saatqutaa argaum iqinniŋatun taktilaaqaqtuq. Aasrii argaum iqinniŋatun akuttutilaaqaġaqtut saatqutit. Puptautit takitluuraġaqtut saatqutiniñ aglaan akuttutilaaŋich atiraqtut.

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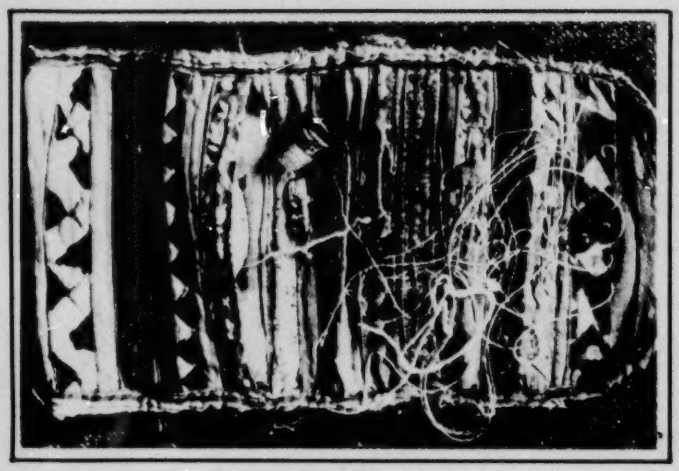

8. IVALUKSRAĠLU MITQUTIQPAGLU

Ivaluksraq kiktuġayaiłaq siłiktaaq killaiyautauraqtuq taimma mitqutiqpaŋmik atuqhuni. Naalaamun akłunaamun killaiyautinaqtuq kuvram isrua takku naalaaq akłunaaq igliġayuktuq. Aasriiñ ċipraġruamik qimiqaqtuni, qiłiqsruutiurałhiñaqługu. Ivaluksraq qiłiqsruutauraqtuq tara naaggaqaa kuvraksramiglu qiłiqsruutiqaġnaqtuq. Iŋiłġaan ivalupiamik, tuttum ivaluanik ivaluksraqaġaqtut.

8. THREAD AND LARGE NEEDLE

Nylon thread is used for sewing the ends of the net to the nylon ropes. If it is a manila rope, however, the thread is used for tying only. Sewing is required when it is a nylon rope that is being used. Long ago the people used caribou or whale sinew instead of thread.

9. FLOATS

These are made from spruce tree trunks called *mumiġnat*. They are cut and shaped by the men, who use planes or spoke shavers for shaping and smoothing the wood into floats. These floats are usually oval in shape and are thinner in depth at each end. Holes for attaching them to the top line of the net are drilled on the rounded ends of the oval. Commercial floats are now used and are made of cork or plastic. The wooden floats are good because they are light and they do not absorb water easily. They are buoyant. These floats will keep up the top part of the net and keep it from sinking.

Spruce trunks are searched for and obtained for making the floats. The trunks are usually found drifted or fallen and are most suitable for carving because they are dry. They can also be made into buoys for the net.

9. PUPTAUTIT

Puptausriuġaqtut uvva napaaqtut mumiġnaŋitñik. Aŋutit puptausriuġaqtut savalġusriqhutiŋ ichuutmiglu sannatmiglu. Pakma aglaan Naluaġmiutanik puptautiqaġuusrirut iñuich iñugiaktaat. Napaaqtut mumiġnaŋich puptautchiuqługich puptautigiruni nakuurut takku uqitłutiŋ suli immitkałatlaitługich. Puptalluġiguurut. Puptautit puptapkaġaġigaai ḳuvraq aasrii kivisuŋaqani.

Napaaqtut mumiġnaŋich puptausriuġutiginaqtut. Puptaġusriuqługich suli puptaqutiqaġnaqtuq taatna mumiġnaŋiñ piłiamiñ.

10. SINKERS

Sinkers were made from caribou antlers. The antlers were cut into 4-5" pieces with a saw and then holes were punched in the ends with an axe. Now the holes can be drilled with modern machinery. The sinkers are as long as the floats but sometimes they are a little shorter. They were tied with strings to the bottom line of the net. Today, when caribou antler sinkers are not available, small oblong denim or canvas bags are made and filled with gravel or small pebbles. They vary in size but can be about 5-6" long and 2-2 1/2" in diameter. Although cotton denim or canvas is sturdy, many women are finding that some synthetic materials last longer after being in the water for such long periods. These sinkers are sewn to the bottom line of the net.

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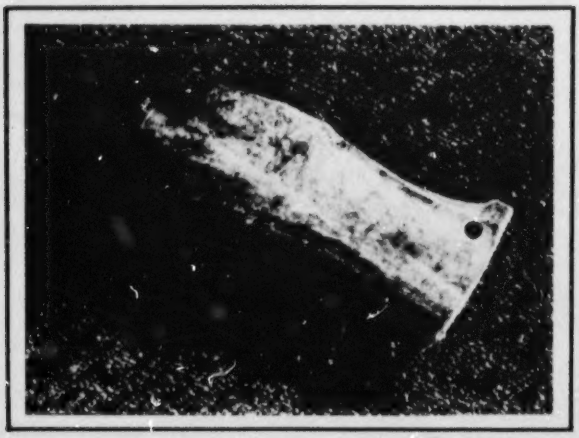


11. KIVVIQUTAT

Uvva suli kivviqutaq atuġnaqtuq, ami takikman suvaluk kuvraq, makua tuttut nagruŋich uqitlutiŋ. Taamna iyaġak kivviqutaq argaich iqinniŋatniñ aŋitluktuq. Aklunaaviñauramik qiļiqlugu taamna iyaġak qitqagun, aasrii kaivraaqtitlugu nimiqsruqlugu, qiļġutiksraŋa kisiŋŋullaklugu aasrii qiļġutiplugu kuvram atliñġanun. Tara kuvram isruknun kivviqutaq iļiñaqtuq, suli qitqanun. Takikman kuvraq tallimanik unniiñ piñaqtuq.

12. END POLES or SPREADER BARS

Two sticks 4 to 5 feet long and 1 1/2" to 2" in diameter are cut from a willow tree. Then the bark is removed from them. A notch is made about 2" from the ends of these sticks. The depth of the notches can be 1/2" deep. This is where the ropes from the nets will be tied after the poles are threaded through the edge meshes on the ends of the net. The poles act as spread bars for the net.

12. MALĠUK AYAUPPIK

Malġuŋnik unaqsiŋñik ayaupiqaġnaqtuq. Sisamat naaggaqaa tallimanik isigaksaġnaaŋnik taktilaaqaqtuk, suli 1-2" siļiktilaaqaqhutik. Uqpik tara amiiyaqlugu ayauppiñaqtuq. Aasriiñ ayauppim isrukkun titiġnaqtuq kaivraaqlugu 1/2"-iyuŋnamik ititilaanikługu. Tara ayauppik kuvram isruanun nuviqqaaqlugik, qimia qiļiġñaqtuq titiġniŋiknun.

13. SCISSORS

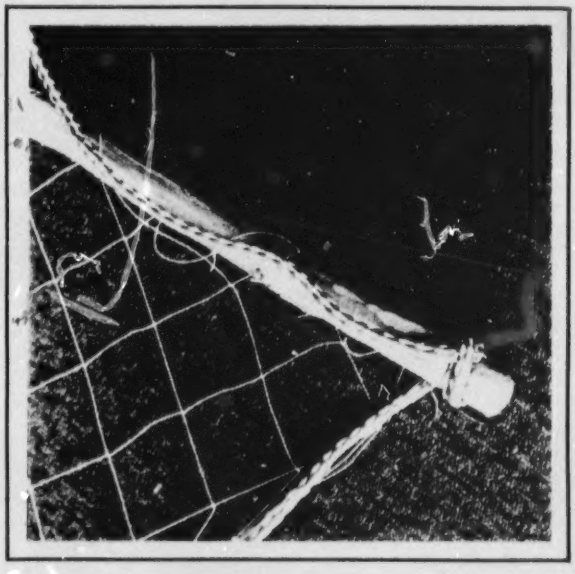
A pair of scissors are useful for snipping of the twine and for other cutting during the net making.

10. SAATQUTIT

Iŋiļġaan uvva saatqusriraqtut tuttut nagruŋitñiñ. Kipluqługich uluutmik aasrii putuplugich ipiġaŋamik. Pakma niuġautinik putusriraġaliqsut. Pakma nagruŋnik saatqutiksraitñamiŋ aqialiviñiġmik puuksriuqhutiŋ immiġaġigaich iyaġauranik. Aglaantuuq tara aliguukmiut kaatniŋu'amiŋ. Iļaŋich iñuich samma saatqutiqaġuusrirut kaatniŋunġitchuamik puuqlugich iyaġaurat. Killaiyautiplugich aasrii atliñġanun saatqusriutiplugich. Tara saatqutiŋich.

11. ADDED WEIGHTS CALLED *KIVVIQUTIT*

Another sinker is used to weigh the net down, especially if the net is long or the caribou bone sinkers are not heavy. This sinker is a stone about twice the size of the hand when it is doubled up into a fist. This stone is tied with a piece of rope and hung from the bottom line of the net. To do this, take a piece of rope or thick twine and tie it around the middle of the rock. Then run the rope over the ends forming a cross in the middle of the rock. Leave a piece for tying it to the bottom line of the net. There are usually three to five such added weights on a net. One is placed on each end of the net and one or three spaced somewhere between each end.



13. SALLISIK

Kuvriuqtuni sallisik kipputauraqtuk suli taatna supayaamun kipinaqtuamun, saliñaqtuamun atuġaqtuk.

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BEGINNING THE FIRST MESH

1. Take the gauge and hold it in the left hand with the wide base towards the weaver and the sharper edge away from her. Place the end of the twine leading from the shuttle under the gauge.

2. Wrap the twine two times around the gauge to set the mesh size.

3. Hold tight to the end of the twine against the part that leads to the shuttle. With the right hand, ease off the twine from the gauge.

4. Then pulling away with the rest of the fingers of the left hand on the hanging loop, make the loop taut.

5. Now throw a loop of twine up to the left front with the running end leading from the top of the loop.

6. Pass the point of the shuttle behind the two sides of the taut loop. Pull against the thumb and forefinger to tie a knot.

7. Do not release your hold with the thumb and forefinger until the knot has been tightened.

NIAQQIĻIQ

1. Niaqqiaqsiruni iraġuq tigunaqtuq maptunġa atiliļiutiplugu, saanniŋa aasrii qulliļiutiplugu.

2. Niaqqiaqsiruni uvva malġuŋni kaivraaqtinnaqtuq kuvraksraq taruŋa iraqqumun.

3. Sivvuqtillakługu aasrii iraqqumiñ, tara qiļiġnaqtuq nuviļļautiŋnik.

4. Tara aasrii qiļiġniq qitqanukługu, tara aullaġniipļugu irraqumik.

5. Qiļaaqsipļugu aasrii.

6. Putyukługu kuvraksraq, taatna nuviļļaun kaivraaqsaaqtitluġu, nuviplugu, qiļiqługu.

7. Saŋŋitchaluaqnagu aglaan pilinnaitchuq qiļaaq.

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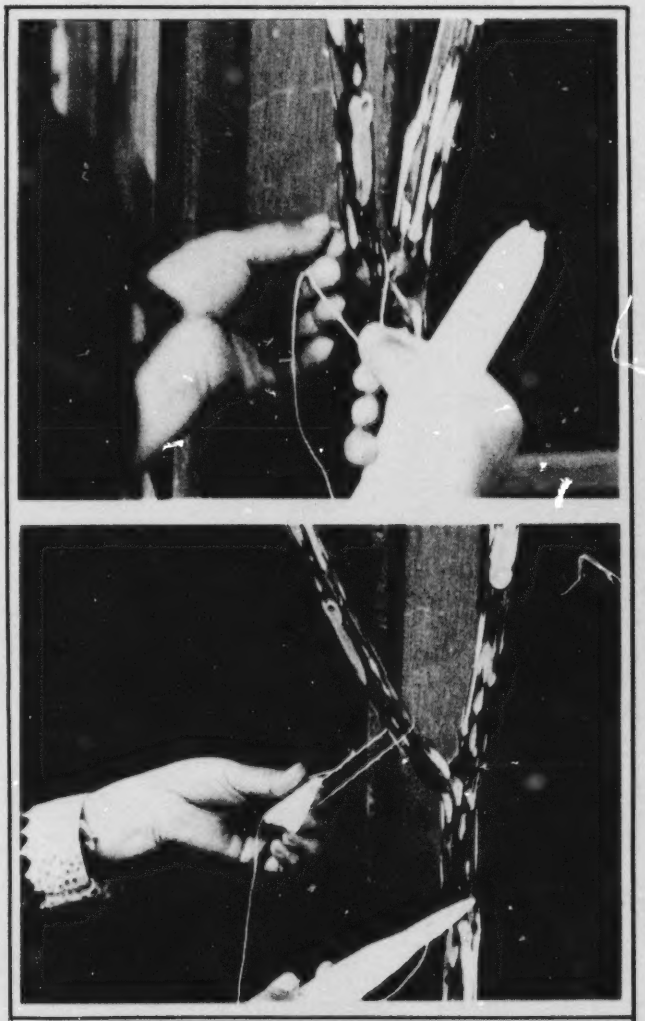
LENGTHENING THE CHAIN

Take a forked stick and place it securely on the floor. A nail on the wall or a post can also be used. Anything that is strong enough to hold the net taut and will not come loose when you are tugging on it to tighten the knots can be used. After securing the forked stick, place the first loop on one fork. Make sure that the twine leads away from the middle of the left hand side of the loop.

Pull tightly on the twine and place the gauge under it. Hold the gauge with the thumb and forefinger of the left hand. With the little finger of the left hand, pull on the loop of the first mesh and adjust it. Pass the shuttle up through the hole of the first loop. Release the grip of the right hand on the shuttle and regrasp it on the top.

Pull the shuttle towards you and grasp the bottom of the first loop with the twine leading to the shuttle with the fore finger and the thumb of the left hand.



QIĻAAQSIÑAQTUQ

Qiļagvik pipļugu kaputliġnaqtuq nunamun, naaqaa kikiaktuutliqlugu ayaŋmun, naaqaa tamauŋa tupiġmun. Tara qiļagviutaġiaqsiñaqtuq. Niaqqiaq tara taruŋa akititlugu niaqqiaqsiñaqtuq.

Tara iraġuq kuvraksram ataanun iļipļugu ichugauraaqsiñaqtuq. Iraġumun nuvipchaqługik nuviļļautik qiļiġnaqtuq. Taatnalhaiñaq tara piñaqtuq. Nuviļļautik uvva nuvipchaqługik tuŋimun nuqinnaqtuq.

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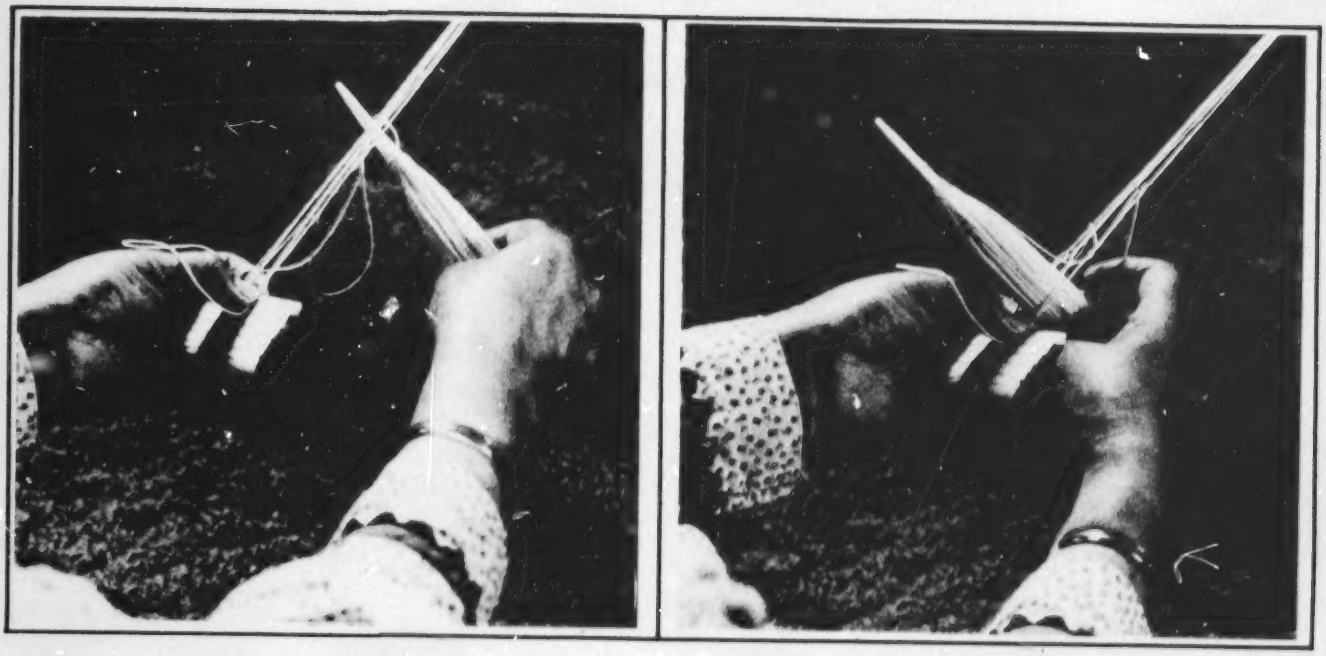
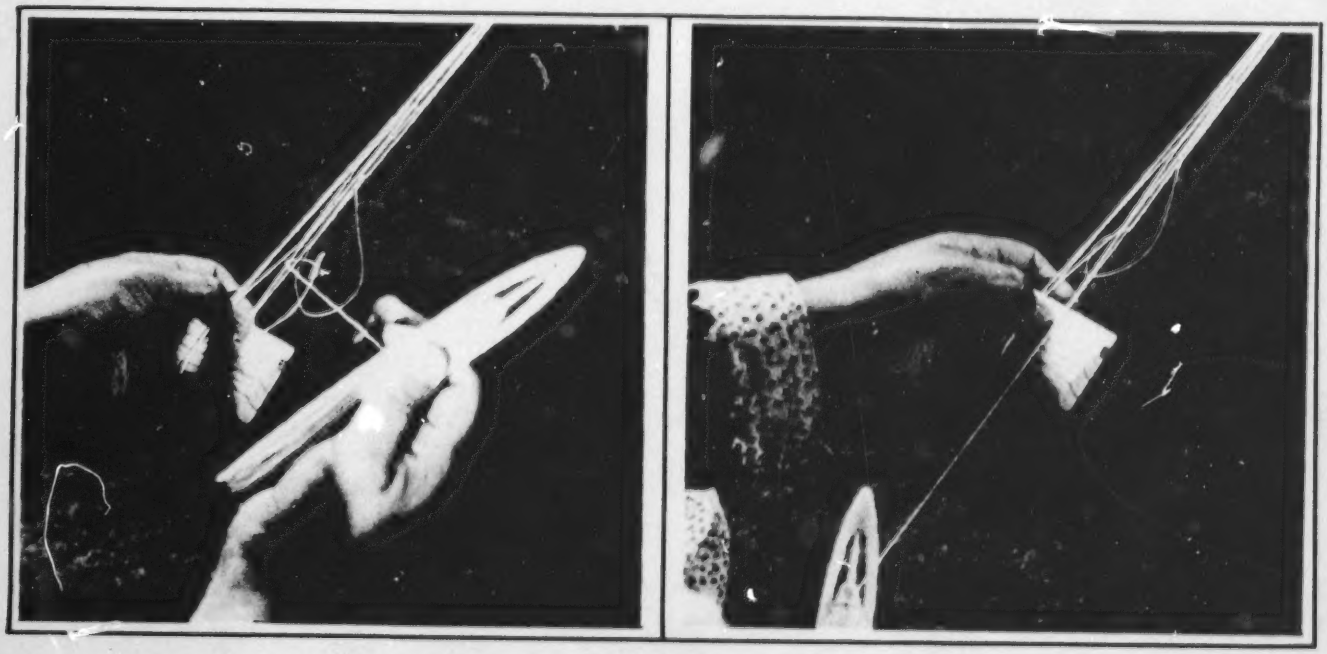


Throw a loop up over the top to the left and pass the point of the shuttle behind the two sides of the first loop. Then pull the shuttle up through the hole of the second loop.

Regrasp the point of the shuttle with the right hand and pull the knot tight by pulling the shuttle down toward the hip. Keep a firm hold with the fingers until the knot is tightened properly. Now a new mesh is completed. Release the loop of the new mesh from the gauge and start all over again. Make sure that the line to the shuttle is always leading away from the middle of the left-hand side of the loop.



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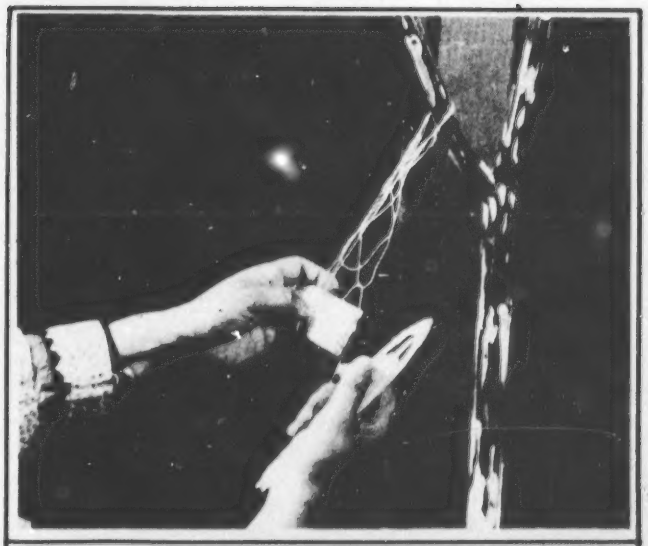
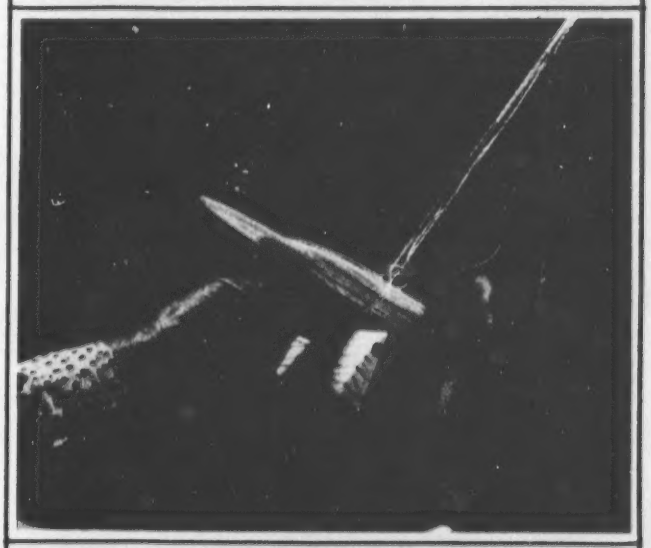
Weave seven meshes. The way to count seven is to stretch the net and starting with the first knot away from the gauge, count every knot towards the forked stick.

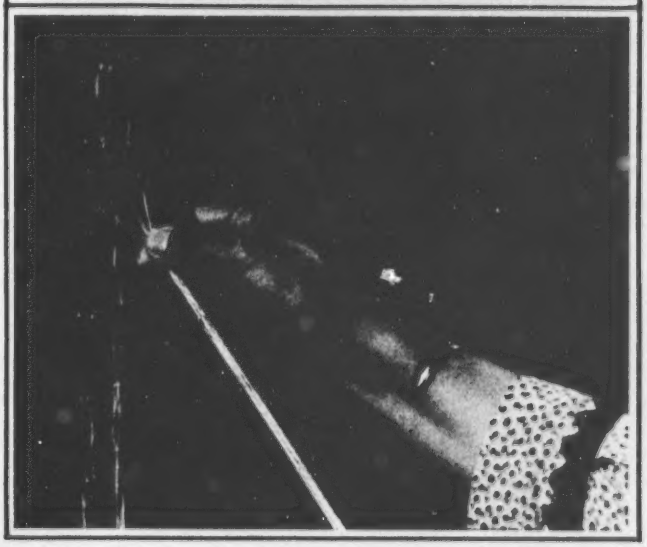
When seven meshes are reached, remove the loop from the forked stick. Lay the net over the left lap and pull the meshes out until they are fully opened.

With the left forefinger, gather the meshes on the left-hand edge of the net on that finger. With the right hand, poke the forefinger on the right-hand edge of the net. Stretch the net by pulling your hands apart a few times.

After stretching the meshes, take off the right hand forefinger. With the left hand, hang all the loops that were gathered on the forefinger on you forefinger on to the fork of the forked stick. Now there will be three loops hanging down from the fork. Make sure that the twine again leads from the middle of the left hand side of the left most loop. Weave the meshes in the same manner described before. Weave twenty-eight meshes this time. In counting the meshes, stretch out the net and starting with the first knot away from the gauge, count every other set of knots towards the forked stick. If the meshes are correct, remove the loops from the forked stick. The twenty eight meshes will be the depth of the net.







Tallimat malġuk qiḷiġnaaŋni qiḷaŋnaqtuq. Kisigaqsiruni aasrii aqulliġmiñ qiḷiġniġmiñ qiḷagviuṃ tuŋaanun kisitlugich. Tara tallimat malġuġuqmata qiḷiġñiġich, piiqḷugu qiḷagviŋmiñ saamun iḷipḷugu naġliurallaŋnaqtuq iraqqutigun.

Nuvviviksraq tiguplugu saumiŋmik qiḷagviŋmun atipkallaŋnaqtuq. Tara piñasrut iraqqut qiḷaaqsiñaqtut tasramma naġlututilaaksraŋanun. Naġlututilaaġiiksut, atitlaitchut kuvrat takku kuugaatchaat itilaaġiiksut. Uvani uvva una kuvraq naġlututilaaŋa iñuiñaq tallimat piñasrunik qiḷiġñiqaqtuq.

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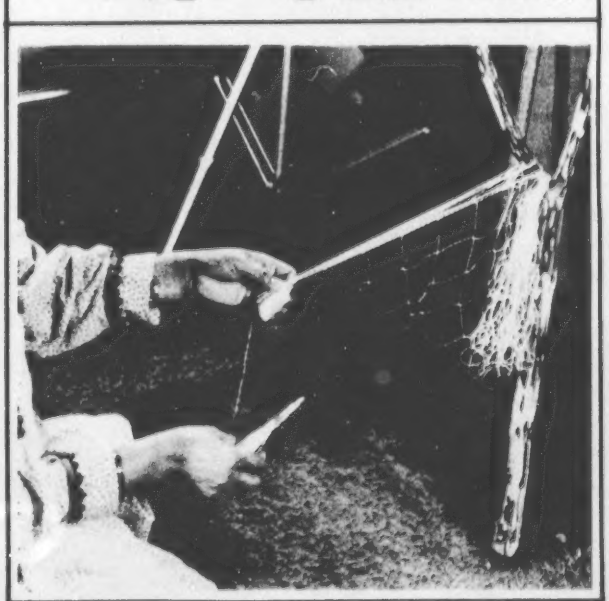


Lay the net out on the floor. Keep the end where the twine leads to the shuttle over the left leg. Now gather the edge that is not attached to the shuttle on the forefinger or middle finger of the left hand. Take the loops from the left hand fingers and hang them on the forked stick. Once more make sure that the twine leading to the shuttle is in the middle of the mesh on the left hand edge of the net. Continue to weave from left to right until the final mesh on the right hand edge is tied securely to the gauge.

Give the last knot a tight tug and holding that knot with the forefinger and the thumb of the left hand, remove the gauge and start weaving a new row of mesh as before. Continue to weave until you have anywhere from twelve to twenty fathoms of netting.

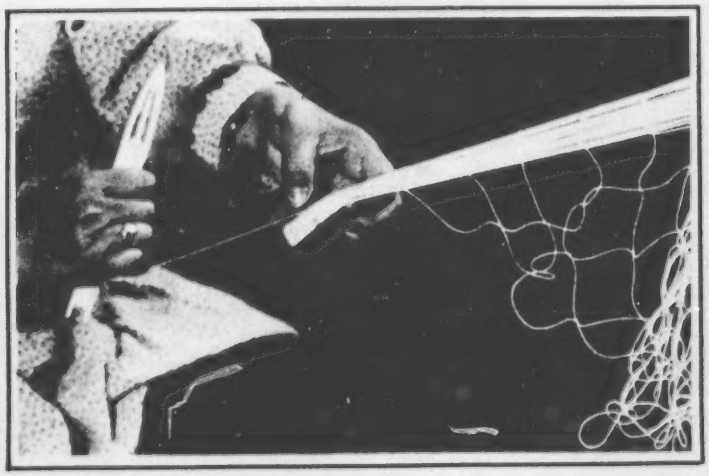
The length of the net is dependent on where it will be used. Most of the nets in the Upper Kobuk are used in sloughs and on the eddies in the rivers. Usually the eddies do not have such strong currents and that is why the nets are placed there.

The meshes of the nets are determined by what they are intended to catch. The four main mesh sizes used by the Upper Kobuk Eskimos serve as names for their kinds of nets. They are as follows (these are stretched):

Ikaaqqaaqługu tara mumikługu tara ikaagaqsiłgiññaqtuq. Tara mumiksauraaqługu qiłaŋnaqtuq. Qiłaŋnaqtuq qulit malġuŋnik naaqaa iñuiñanik israŋniġnik.

Kuvriġliġum taktilaaksraŋanun qiłaŋnaqtuq. Kuvrat uvva Kuuvaŋmi atuġaġigaich kuugaatchiani naaqaa qasruniġni. Qasrunġich uvva saġvaqatlaitłutiŋ tara kuvraqtuġvigiraġigaich.

Iraġuqtutilaaŋa ᵗasramma naammaksiłłaksaqługu piłiuġnaqtuq qanutchimik qalugukamiŋ. Iraġuqtutilaaġiiksut. Sisamaurut uvva iraġuqtutilaaġiich atutlukkaŋich Kuuvaŋmiut.



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Qalugruaqsiun or *Siisiun*

This net has a mesh size of 4 1/2" to 5 1/2". It is used for salmon, sheefish and large trout. The words mean 'to be used for salmon' and 'to be used for shee fish'.

Iraġulik

This net has a mesh size of 4". It is used for catching large whitefish, large pike, small salmon, small shee, and large trout. The meaning of the word is 'with a big mesh' or 'with a gauge.'

Iraġuvclaq

The mesh size for this net is 3". This is the one most widely used for whitefish. It can be used for any fish that can be gilled by it. The meaning of the word is 'middle-sized mesh.'

Aŋuniugauraq

This net has a mesh that is 2 1/2". It is used for catching the smallest whitefish and other small fishes.

Qalugruaqsiun or Siisiun

Uvva una kuvraq iraġuqtutilaaqaqtuq 4 1/2" - 5 1/2". Qalugruaqsiutigiraġigaat naaqaa sisiutigiplugu. Unnii suli qalukpiŋñun aŋuniutiginaqtuq.

Iraġulik

Uvva una kuvraq iraġuqtutilaaqaqtuq 4". Uvva una aŋitluuraqtuanik qausriłuŋnik naaqaa siiłluŋnik, siuliŋnik, qalukpiŋnik kuvraqtuutauraqtuq.

Iraġuvalak

Uvva una kuvraq 3" iraġuqtutilaaqaqtuq. Uvva una qalupianun kuvraqtuutigitlugaġigaat. Tasramma qanutchiñik kuvraġukami kuvraġaqtuq naammaŋmiñik. Qanutchipayaanik naammaktaanik qalugaqtuq.

Aŋuniugauraq

Uvva una kuvraq iraġuqtutilaaqaqtuq 2 1/2". Qalutchaanik kuvraġaqtuq. Aŋuniugauraurugli tara.

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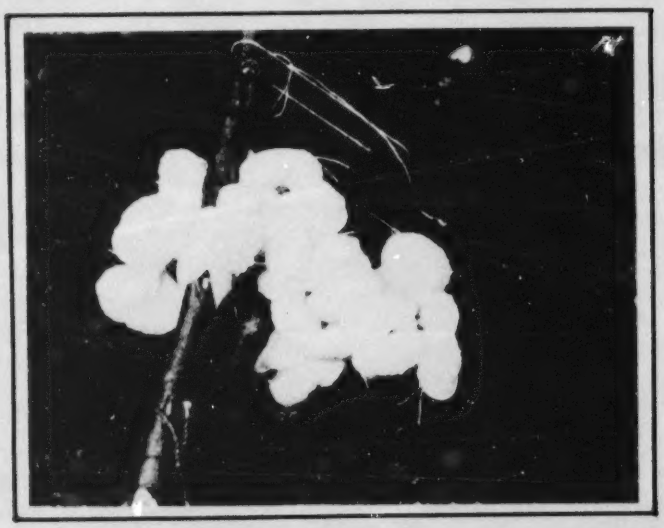
HANGING THE NET

After the net is made, it is time to hang it. Although many people have adopted the Western way of hanging the net, we are now explaining how the Kobuk Eskimos hung their net the traditional way. The loops are removed from the forked stick. The net is fully stretched out on the floor. If the net were hanging, it would be stretched its whole depth.

Take two sticks about three feet long and 1 1/2" to 2" in diameter and string them through the loops on the top edge and bottom edge of the net.

After the net's edges are on the sticks, two people sit facing each other and holding the ends of the sticks tightly in their hands, they stretch the net by pulling away from each other. After they pull hard for a number of times, they start to twist the sticks until the net is all twisted up. As the net twists, the two people come closer and closer together until the net cannot be twisted anymore. The sticks are very close together. Now take a string and tie the ends of the sticks tightly together. Take the whole thing and put it aside overnight. This is done to tighten all the knots and to stretch the net.



KUVRIUQTUNI

Kuvraq tara naattuni kuvriuġnaqsiraqtuq. Pakma naktitlugu kuvriuḷiqsut. Uvva uvani iḷisauttutigigikput Iñupiaqtakun kuvriuḷiq. Tara qiḷagviŋmiñ piiqḷugu isivinnaqtuq natiġmun. Kuvriuġniaqtuni naġlua isivittaqtuq.

Naġliñiaqtuni nuvipkaġnaqtuq unaqsiġauraŋnun avataaniñ, qulaaniñḷu ataaniñḷu. Tara naġlianiktuni malġuk iñ-ñuk akiḷḷiġiiksitlutik qipigaqsiraġigaak, aasrii nuqillaaplugu saŋŋisaallaraġigaat. Tara katinialhaknun aglaan qipinnaqtuk. Tara aasrii isrukkun qiḷillakługu. Taatna aasrii unnuipchaqługu. Tara taatnaqamitruŋ qiḷiġniŋi saŋŋitchaġigaich, kuvraġlu ilaa tasritchaqługu.

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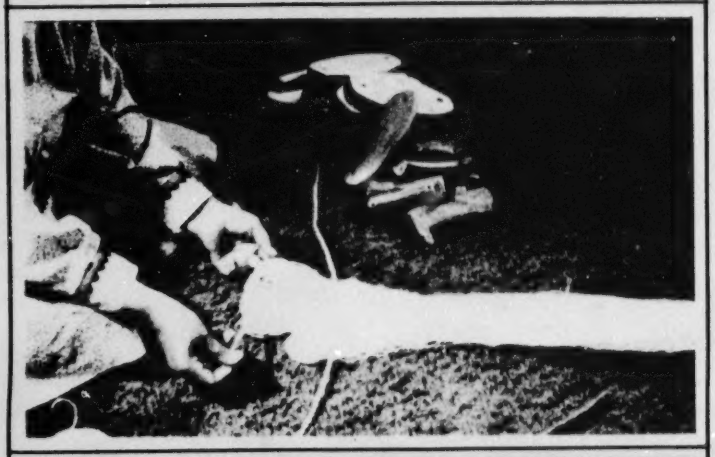

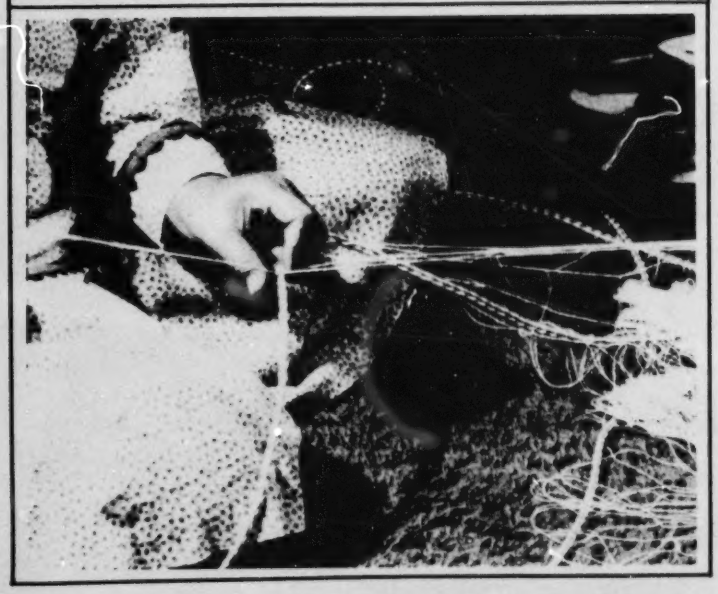

The next thing to do is to make the rope for the top and bottom lines ready. Usually this rope is 5/8" thick and made of nylon or manila. Long ago they made a fine rope from braiding willow bark strips and spruce roots together. The rope must be stretched and uncoiled. This is done in two ways by dragging the rope around outside, or by stretching it between two trees. The rope must be stretched or pulled tightly. After it is stretched, bring it in and set it by the net.

Bring the sinkers of caribou antlers or gravel bags, and the wooden floats, and place them by the net. Bring also a ball of string for tying, and bring a pair of scissors and a large needle.

After letting the net sit twisted all night, unwind it. Then fold it in half by bringing the two sticks together. Adjust the net so it will be even and make sure that the edges are all hanging on the sticks. Remove the sticks and thread the top line and bottom line through the edges of the net where the sticks were placed. Sew the ends of the ropes to the ends of the nets.

Tara akłunaaksraŋa itqanaiġñaqtuq, qulaanlu ataanlu qimiksraŋak. Tamanna akłunaaq 5/8" siļiktilaalik naalaaŋusrukami naaggaqaa qipraġruaŋusrukami ittaqtuq. Taimani taipchua akłunarriraqniqsut amiqqaniglu amaaniglu piļġaqługich atautchimun. Qimiksraq akłunaaq qippaitchuksrauruq suli tasrisimaruksrauruq. Akłunaaq tasritchiġaġigaat kalikugulu, naggaqaa naparuanun tasritļugu qiļiġñaqtuq. Tasritchiġñaqtuq saŋŋitļugu. Tasritchiqqaaqługu aasrii itqutiplugu kuvriuġviksramun inillakługu.

Pipļugich aasrii puptautitlu saatqutillu kuvriuġviksramun. Puptautchiġñiaqtuniļu saatqusriġñiaqtuniļu atuġnaqtuq sallisiŋñiglu, mitqutiqpaŋmiglu suli kuvraksramik naaggaqaa sumik qiļġutiksramik.

Tara aasrii kuvraq unnuipkaqqaaqługu naġliraq isivinnaqtuq. Aasrii ikaatmun imuplugu qitqagun. Unaqsiŋñi inŋaan atisripļugik imunaqtuq nuviiġaluaqnagik unaqsimiñ. Tara aasrii unaqsik piiqługik, qimiksraak nuvipkaqługik qulliñġaniñļu atliñġaniñļu.

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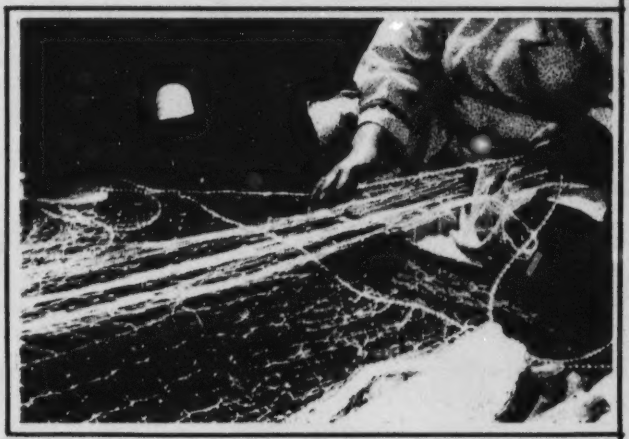
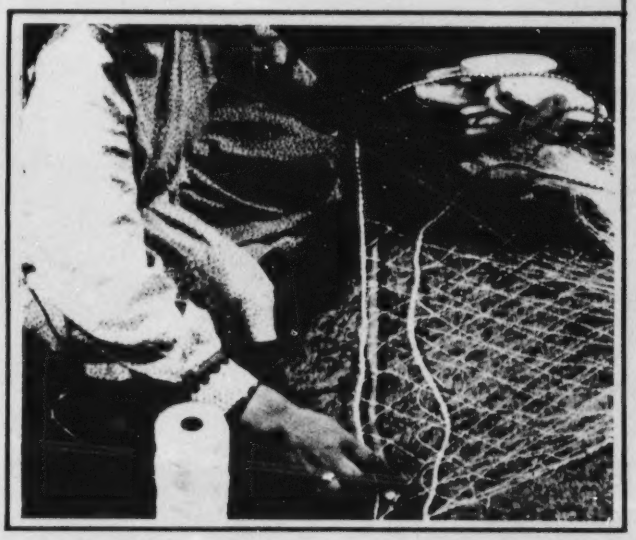
Now place one rope with the netting over the left lap. Take the needle and sew or tie the final mesh on to the top rope. Do the same thing for the bottom rope. Tie or sew at a spot spaced at every *israktiŋniġum avvaŋa*. Sewing is usually done when a nylon rope is used. Now the ends of the net are securely tied to the ropes. This method of hanging is done in the traditional way. Western ways of hanging have also been adopted where the net is hung on the rope and secured with knots spaced at one mesh and a half apart, using a shuttle.



Stretch out the right leg and use the heel to hold down the ends of the ropes. You may also place a weight to hold down the ends of the ropes. Then spread out the edge meshes over the ropes as far as the left knee.

Take the measuring stick, the one that is used to measure the spacing of the floats and sinkers, and place it along the top rope. Make sure the end of the stick is even with the ends of the ropes and net that are being held down by your heel. Wherever the stick ends, an approximate length of the distance from the middle of the chest to the tip of the middle finger of an outstretched hand, or *israktiŋniġum avvaŋa*, that will be where the end of the float will be tied.



Tara saamun inillakługu niuk qaaŋaknun kuvriugaqsiñaqtuq. Tara akłunaaq qimiksraŋa, kuvraŋ isruanun killaiyautinaqtuq atliñġanunlu qalliñġanunlu. Tara payaŋaiġaqtuk taatna killaiyautiruni.

Sitchuqhuni tara kikmiummiñaqtuq qimmik isruŋik, naaqaa piġullaaplugik kivviqutiksramik. Tara Assrii qiluqqiłłakługu uuktuaqsiñaqtuq puptautchiġviksraŋalu saatqutchiġviksraŋalu.

Uqpigauramik uuktuusriqhuni akuttutilaaksraŋatnun puptautitlu saatqutillu, tara atisriñiaqługu kuvriuġnaqtuq. Uqpik uuktuun takitilaaqaġaqtuq israktiġniġum avvaŋanik. Uuktullaqqaaqługu tara iniksraŋiknun qiłġutinaqtuk puptaunlu saatqunlu.

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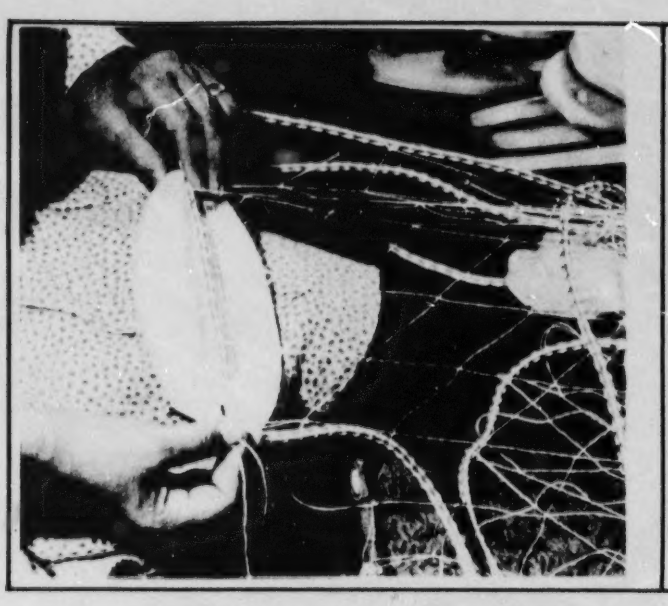

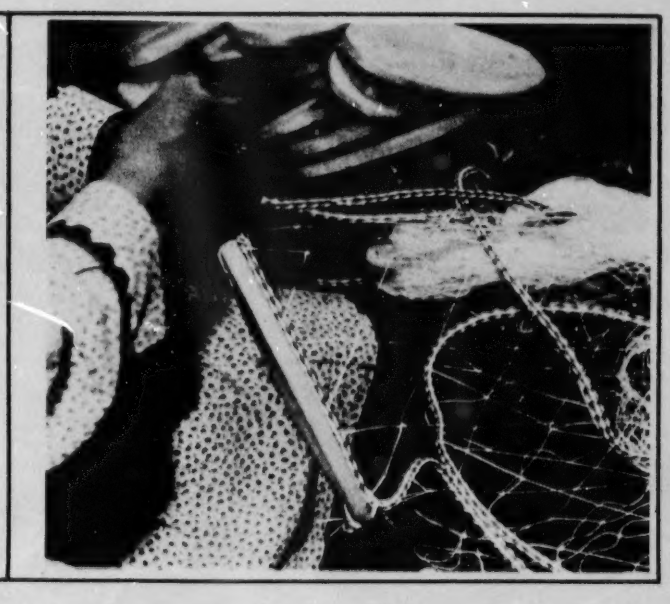

The float is tied to the top rope by passing a string through the end hole and around the rope. Pull tightly and do it two to three times before tying it. Spread out the mesh on the edge along the float and then secure the other end of the float. Use string again to fasten the float to the top rope.

When the float is completed, push it up and lay it down. Pull up the bottom rope and straighten it out as you have done for the top line. Use the measuring stick if you need to, or use the float as an indication of where the sinker should be attached. Pass a string through the hole in one end of the sinker and tie it securely to the rope. Again spread out the edge meshes and tie on the other sinker hole. Actually, the sinker and float should be placed exactly opposite each other.

Puptaun qiḷiqtuni nuvitqigallakługu akłunaamun qiḷiġñaqtuq. Tara malġuuk iraqquk ittaqtuk ataani puptautim. Puptaun iraquŋnik piḷḷakługu qiḷiġñaqtuq suli taatnatun. Puptautchianiktuni aasrii, taatnatun suli saatqusriġñaqtuq. Taavrumuŋa naaqaa uqpiŋmik uuktuusriqhuni suli. Saatqutaa qiḷiqtuni nuvitqigallakługu akłunaamun pituŋnaqtuq. Saatqutim akunġanun iraqquk inillakługik, taatna suli saatqutim iglua pituŋnaqtuq. Puptaunlu saatqunlu inillaŋnaqtuk atliġiiksitlugik.

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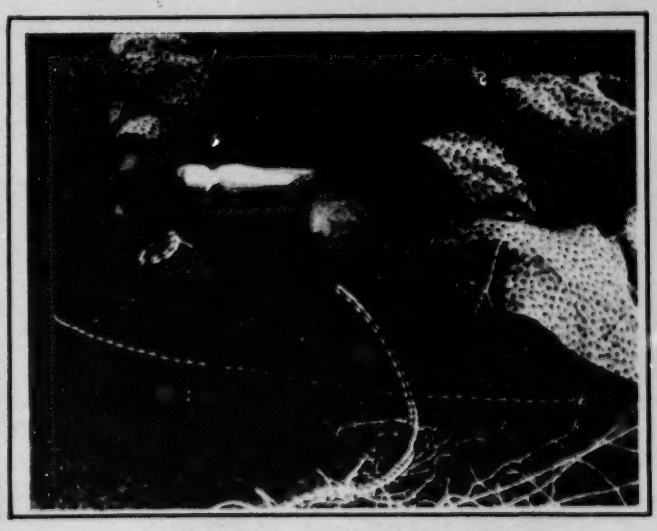
After the sinker is fastened to the bottom rope, pick up the top rope with the float. Even out the sinker and the float and move them down together to be placed close to your heel so you can hold them down firmly. Take the measuring stick and placing it against the edge of the float, measure to the left once more. Again spread out the meshes on the edge and attach the next float. From here on, repeat the process over and over again until the final float and sinker are attached.

When the net is all hung, two poles or spreader bars are threaded through the ends of the net. The top and bottom lines are tied securely to the notches on the ends of the spreader bars. Then the ropes are pulled about three feet out from the spreader bars and tied together. A shore line and an anchor line of 1/4" rope are attached to the net at the points where the end ropes are tied together before the net is set out to catch fish.

Tara pianiktuni puptaunlu saatqunlu tiguplugik nuktaaġnaqtuk taliqpium tuŋaanun kikmiŋmik aasrii, naaqaa sumik, uqumaiḷutchiqḷugu. Aasriiñ uuktuun uqpik pipḷugu uuktuġnaqtuq saumium tuŋaanun. Tara taatnalhaiñaq uuktuġnaqtuq pianiŋnialhanun aglaan.

Tara kuvriuŋaniktuni paukkak iḷiñaqtuk nuvipkaqlugik kuvram isruŋikkun. Aasriiñ qiḷiqlugik aklunaak paugamun titiġniŋikkun. Tara aasrii qiḷġutiksraŋa supiaŋaaqsipḷugu qi iġviksriuġnaqtuq kuvriġaluaqani. Tara aklunaak qiḷiġñaqtuk, pituutiksraŋalu, salliñġan aklunaaŋalu.



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When the net is ready to be used, buoys must be found for it. The number of buoys depend on how swift the current is moving, the length of the net, and the number of fish that will be caught. The old buoys were made of *mumiġnaq*, or spruce tree trunk. Nowadays, the people are using gallon chlorox bottles, kerosene cans, blazo cans, or store bought buoys. They tie these to the top of the net to buoy them up and for people to see them easily.

Usually after the net is set, three or more stones, each weighing about four to five pounds are tied as weights to the bottom line. Strings can be tied around them or they can also be put in a bag and the string tied to the bag. One is tied at the bottom of each spreader bar, and one or three spaced somewhere between each end.

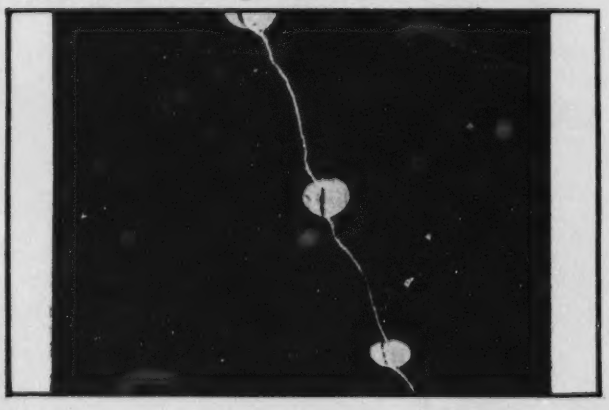
This is basically what is done in net making. A seining net is constructed in the same way except a heavier twine, #9 or #12, is used. The sinkers and the floats are also hung closer together.

If a measuring stick is not used to determine the tie space, the weaver or net hanger can use her hand. She does this by bending her fingers on one hand, the right usually, at the joints and using the distance between the knuckle of her forefinger and her little finger plus another inch or two as the spacing.

The spreader bars for the seine are also drilled with holes and not notched. They are wider in diameter too.

Longer ropes are attached to the ends of the net for pulling it ashore. The bottom part of the seine is also made shorter than the top line. This is done by not stretching out fully the mesh on the bottom line when it is hung and when the sinkers are attached.

Net making is a necessary and fun activity. The women really enjoy constructing and hanging their nets, but they enjoy catching fish with their nets even more. They look forward for the time when they will be able to cut fish and dry it, thus enabling them to enjoy looking at their drying racks full of fish caught with their own net.



Tara kuvraq niŋinnaqsikman, puptaġutmik itqanaiġiñaqtuq. Saġvaqaqman atausriutlaitchuq puptaġun. Naaggaqaa takikman kuvraq suli kuvraqtaaġikamiļu. Iŋiļġaan puptaġusriraqniqsut mumiġnanik. Pakma aasriiñ puptaġutiqaliġñiqsut klauraagich puuŋitñiik, uqsruqłuich puuŋitñiik, kaasliut puuŋitñiik naaggaqaa tasramma puptatlaruamik sumik. Qiļiqługu kuvram isruanun qulliñġanun tara nalunaitŋutchiutiraġigaat kuvramun.

Kuvrianiktuni kivviqutchiġñaqtuq iyaġaŋnik atliñġanun. Iļaŋich iñuich kuvriġaluaqatiŋ pisuugaich. Tara kuvriġaluaqaŋi aglaan kuvraq iłuatmun aŋalatquraqtuq. Iļļakaṭaqsaiļipļugu itqanaiġñaqtuq. Kivviqutchiutigaluaqnagich tara taapkua iyaġaich qiļġusriġñaqtut naaqaa puuksrauranun ikiplugich kivviqutaġinaqtut. Tara kivviqutchiġñaqtuq kuvram isrukkun suli qitqagun, naaqaa piñasrunik unnii isruŋik akunġakkun.

Taatna uvva kuvraq iñiġnaqtuq. Qaaktuun qiļaŋnaġaluaqmiuq taatnatun aglaan siļitluuraqtuamik #9, naaqaa #12 kuvraksramik piraqtut. Saatqutiŋiļu puptautiŋiļu akulikitļuklugich iļiraġigaich.

Iñuk uuktuutmik atuġunġitñami argaŋmiñik uuktuusriqhuni kuvriuġaqtuq. Iqinniqtutilaamik naaqaa 1" iļallakługu taatna akuttutilaaliġaġigaich. Qaaktuutim ayauppik putuqaġaqtuk isrukkun. Suli ayauppik siļiktuk kuvraqtuutim ayauppikniñ.

Takiruamik qimiksramik qulliqsruutiqaġaqtuq suli takiruamik tulautiqaqhuni. Atliñġa qaaktuutim naitļuuraqtuksrauruq qalliñġaniñ. Kuvriuqamitruŋ atliñiqtutlukśaiļiraġigaat. Tirramun isivitlugu qaaktuun kuvriuġaġigaat iļaŋisa.

Tara taatna kuvriļiq quvianaġniqsuaq. Aġnat quviagigaat kuvriuliqtiŋ. Naagga suli taimma quviagitlugaġigaat kuvraqtulíksraqtiŋ. Tara quviasruŋnaqpaaluŋnaqtuq qalliqiaqsiruni, iññisat qaluŋnik immiļļakmata. Yaay! Suatai naġġunaġaqpa taatna iñuuniagaqsiruni. Taikuu.

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